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A SURVEY OF RECENT MARIOLOGY

Short of arranging an extensive exhibit of books and periodicals, or providing a complete multi-lingual reading list, I can think of no adequate way to present an exhaustive survey of recent Mariology. Hence I shall proceed along the same lines as last year, limiting the survey to areas of special interest and providing an appendix to list some of the more important titles not otherwise mentioned.

The organization of material in this survey is as follows: 1) bibliographical and general sets; 2) reflections on H. Mühlén, *Una Mystica Persona*; 3) a review of the proceedings of the 1966 meeting of the French Mariological Society, first of a series on Our Lady and the Communion of Saints (another meeting has since been held, Fall, 1967, but its proceedings are not yet published); 4) some studies on Vatican II and on ecumenism; 5) samples of other significant writings, both book-length and article-size, in quick review, to illustrate happenings in this area: an Italian compilation on the cult of Our Lady; books by Gallus, Gächter, and Nicolas; the collected Marian writings of Ven. Chaminade.

SECTION ONE: *Bibliographical and general*

As a starting point, I mention some general and bibliographical titles. Last year I was able to profit from the survey René Laurentin had published in the July, 1966, *Revue des sciences philosophiques et théologiques*. He informs me by letter he is about to begin work on the next edition of this survey, likely to appear in the summer of 1968. By then R. Laurentin will be back at the University of Dayton teaching Mariology in Summer Session, and lecturing on themes concerning which he has recently published articles.¹

¹ Two recent articles by R. Laurentin in *NRT* are: *Foi et mythes en théologie mariale*, 89(Mars, 1967) 281-307; *Marie et l'anthropologie chrétienne de la femme*, 89(Mai, 1967) 488-515.

The promised fourth volume of G. Besutti's sweeping *Bibliografia mariana* is still in press; it will cover the conciliar years as well as before and after, 1958-1966. I have in preparation for the 1968 volume of *The Marian Era* the fifth biennial all-English language Recommended Reading List, mainly theological in content.² Still in the bibliographical area, entries of Mariological interest are found both in *Revue d'ascétique et de mystique*³, where spiritual theology touches on Marian themes, and in *Index to Religious Periodical Literature*⁴ (began in 1953), good for ecumenical purposes, especially Protestant writings.

Another significant publication is also due momentarily from the presses—the 6-volume proceedings of the fourth international Mariological congress, held at Santo Domingo, March, 1966, *Maria in Sacra Scriptura*, especially rich in studies by expert exegetes.⁵ There will be available eventually, of course, another multi-volume proceedings from the fifth international Mariological congress held this past August, 1967, at Lisbon, Portugal, on the theme of the early Christian origins of Marian cult.

The *Lexikon der Marienkunde*, begun in 1957, has completed its first volume, *Aachen bis Elisabeth*, with the publication in 1967 of fascicles 7-8, *Cimabue-Elisabeth*. The new double-fascicle presents a rich assortment, covering art, history, biography, as well as theology. There are illustrated articles on such artists as Crivelli, G. David, Donatello, A. Dürer, and van Dyck, as well as the iconography of the 'compassio

² This will be the 9th volume of *The Marian Era*, annual of the Franciscan National Marian Commission, Franciscan Herald Press, Chicago.

³ *Revue d'ascétique et de mystique*, 43(1967) has the *Bibliographie française de spiritualité pour l'année 1966*, with *Dévotion mariale*, pages 303-304, nn. 203-218. This annual service began in 1963.

⁴ Begun in 1953, the latest volume is 7(1965-1966).

⁵ *Maria in Sacra Scriptura. Acta IV Congressus Mariologici et XI Mariiani Internationalis anno 1965 in Santo Domingo celebrati* (Rome, Pont Academia Mariana Internationalis).

BMV.' *Deutschland* receives a long article (cc. 1303-1380) by the late K. Algermissen (d. 1964), one of the founders of the *Lexikon*. There are articles on other lands too, as Denmark, the Dominican Republic and Ecuador. J. Schmid supplies exegesis for the presentation of Jesus in the temple and also for Mary's marriage. Authors of the distant past, like Eadmer (A. Kolping) and Dante (H. Kuen), Cyril of Jerusalem (G. Söll) and Cyril of Alexandria (H. du Manoir) are treated, as well as writers of the recent past, like Dostojewskij (B. Schultze) and E. Druwé (O. Becker). What is the future of the *Lexikon*? Funds must be raised to continue publication, as Pustet finds itself unable to carry this burden, but lay-editor Ludwig Böer is hopeful this can be done.⁶

The documentary reprints of the *Editions Culture et Civilization* continue to offer and announce photographically-reproduced editions of long out-of-print Marian classics, expensive, but indispensable for research. Now available are such famous works as J. de Torquemada, *Tractatus de veritate conceptionis b. Virginis* (E. B. Pusey's 1869 edition), Petrus de Alva et Astorga, *Monumenta antiqua Immaculae Conceptionis sacrat. Virg. Mariae ex variis authoribus*, the 1664 2-vol. edition, and also his *Monumenta Italo-gallica ex tribus auctoribus materna lingua scribentibus pro Immaculata Virginis Mariae Conceptione, scil. Dominico de Carpano... Nicolao Grenier... et anonymo Colloquio inter Sodalem et Amicum*, 1666, 2 volumes.⁷ Another reprint title of note is Anselm Salzer, *Die Sinnbilder und Beiworte Mariens in der deutschen Literatur und*

⁶ Interested persons are asked to get in touch with Dr. phil. Ludwig Böer, Bruchsal, Zickstrasse 7, Germany.

⁷ Further Marian titles now to be had from the Editions Culture et Civilization, 115, avenue Gabriel Lebon, Brussels 16, Belgium, are: J. de Segovia, *Septem Allegationes et totidem Arrivamenta...* 1664 edition; Petrus de Alva et Astorga; *Armentarium Seraphicum et Regestum universale...* 1649 edition, and *Multa Immaculae Conceptionis Virginis...* 1663 edition

*lateinischen Hymnenpoesie des Mittelalters ... (1886-1894).*⁸

The pioneer periodical of scientific Mariology, *Marianum*, founded in 1939, announces preparation of photo-copies of out-of-print numbers.⁹

SECTION TWO: H. Mühlen on Mary and the Holy Spirit

Last year's survey closed with references to two articles by Heribert Mühlen.¹⁰ He has just published the 2nd edition of his doctorate thesis, *Una Mystica Persona*, a study of the role of the Holy Spirit in the Church.¹¹ This edition has been fully revised and much enlarged since Vatican II, and among the additions is a lengthy discussion of *Maria und die Mittlerschaft des Geistes Christi*. The idea of the book is that the Spirit brings about the 'extension of Christ' into a corporate personality. Dr. Mühlen's approach to the mysteries of grace and the Church is personalist; it is also ecumenical, stressing that in the mystery of the Church all Christians are one with Christ in the Spirit.

As Mühlen says in his foreword, Vatican II brought us a new understanding of the Church, joining to the familiar Christo-centrism of *Mystici Corporis* (1943) the further phase of *Pneumatozentrik*. He quotes Laurentin to the same effect.¹² Vatican II will be remembered as a first step in the rediscovery of the Holy Spirit, countering a sort of 'ecclesial monophysitism,' i.e., a tendency to cancel out the personality of the members of whom Christ is the Head. The Council puts in

⁸ Called to my attention by Rev Robert Maloy, S.M., Librarian of the Marian Library, University of Dayton; the reprint publisher is Darmstadt, Wissenschaftliche Buchgesellschaft, 1967.

⁹ From Johnson Reprint Corp., 111 Fifth Ave., New York, N.Y. 10003, also for back numbers still to be had in original form

¹⁰ *MS*, 18(1967) 118-119

¹¹ *Una Mystica Persona. Die Kirche als das Mysterium der Identität des Heiligen Geistes in Christus und den Christen: eine Person in vielen Personen* (Paderborn, 1967).

¹² Mühlen, *op cit.*, vii, quoting Laurentin, *Bilan du Concile*, 367, see also R Laurentin, *Esprit Saint et théologie mariale*, in *NRT* 89 (1967) 26-42

full and proper relief the 'bond of love'—the Holy Spirit, which unites Head and members in unity. Nowhere does Vatican II call the Church the 'prolongation of the Incarnation.' In the difference between the Incarnation and the Church the mystery of the Trinity appears, and *Lumen gentium* honors the distinction: "This Spirit exists as one and the same in the head and the members, gives life, unity and motive power to the whole body".¹³

Mühlen speaks of three ways in which Vatican II "placed Mary back as member of the Church," and takes certain statements of Pope Leo XIII to task for speaking of Mary without due attention to the Holy Spirit. Indeed Mühlen thinks the deep-seated crisis of Mariology is so bound up with understanding the role of the Holy Spirit that it is fundamentally a pneumatological crisis. The conciliar putting of Mary back into the Church occurred through: 1) its use of the 'difficult sayings,' as Mark 3:35, Luke 2:50, etc.,—all conspicuously absent from a century of Marian encyclicals; 2) taking up Our Lady within the schema on the Church, where, for example, attention is called to Mary, the Mother of Jesus, praying with the Apostles for the outpouring of the promised Spirit of Jesus which was the solemn manifestation of the 'mystery of human salvation' (*Lumen gentium*, no. 59; in no. 1 this *sacramentum* was identified as the Church); 3) the gradual elimination of almost all references to Mary's mediation of grace in the successive drafts of the Marian chapter, though Mühlen wishes Vatican II had further specified there is no conflict between Mary as mediatrix and the Holy Spirit's mediatorial role, and spelled out also the distinction between the *advocatus* and the *advocata*.

By direct statements, and even more by implication, the Council throws light on Mary's active, that is, personal function vis-à-vis the Holy Spirit. She has a unique relationship to the Holy Spirit—at the Annunciation, at the Cross, hence also to

¹³ *Lumen gentium*, no. 7

us, for we are "one body and one Spirit" (*Eph.* 4:4). We have confidence in Mary, because we are all one in the Spirit, and she is herself a member of the Church.

As he did in an article some years back, Mühlen again brings out the *Personalcharakter Mariens*.¹⁴ Her predestination to be Mother of the Savior is by one and the same decree with the Incarnation (*Lumen gentium*, no. 61, the *uno eodemque decreto* of Pius IX, *Ineffabilis Deus*). Mühlen argues that we should not overlook the role of the Holy Spirit in this outpouring of grace, the work of sanctification. He writes: "In completion of the conciliar statement on Mary's predestination it can be said she was forechosen, predestined, to be Mother of the Logos together with the destination of the Son to the Incarnation and of the Holy Spirit to the pouring out of grace. For a description of the function of Mary in the plan of salvation this is extraordinarily important."¹⁵ Mary is bound up with the irrevocable plan of God to send His Son into the world; it was not left to human freedom to reject this design through the possible sinfulness of a human agent, for God's grace is greater than actual or possible sin. "Grace has abounded yet more" (*Rom.* 5:20).

In a closing section Mühlen shows how Christ was fully Head on Calvary, and Mary fully member then too. It is significant that she was by the cross of Jesus as He gave his Spirit. She stood there, herself receiving the Spirit as archetype for the whole priesthood of believers. He concludes: "Insofar as from the hour of Christ's death his Spirit has a history in the Church, first manifest at Pentecost, we can say with Hans Urs von Balthasar that the Church (as a subject) is inchoatively present in Mary and is perfected through the mystery of the Holy Spirit. Mary at the Cross is Archetype

¹⁴ H. Mühlen, *Der Personalcharakter Mariens nach M. J. Scheeben*, in *WW* 17(1954) 192-197

¹⁵ Mühlen, *op. cit.*, 486, also 485, where Mühlen speaks of the *Prädestination des Heiligen Geistes zur Gnadenendung*.

(*Urbild*) of all those who after her will be Bride of Christ in the Church."¹⁶

SECTION THREE: *Bulletin de la société française d'études mariales*, 23 (1966)

The 23rd meeting of the French Mariological Society was held at Lyons and Ars in honor of retiring president Msgr. G. Jouassard, a bibliography of whose writings is attached.¹⁷ The contributors to this volume are all former students of Msgr. Jouassard or his associates from the early days of the Mariological Society: he was a charter member from 1935.

The indefatigable French theologians, in the style of past meetings of their Society, here introduce a subject they intend to carry through several annual assemblies—Mary's intercession in the communion of saints. "Mary's intercession with the one "Mediator" is the exact theme of this volume. The approach chosen is that of Vatican II, *np.*, the manner in which the Church has become progressively historically aware of Mary's intercession.

M.-J. Nicolas contributes an "introduction to a theology of intercession." He approaches it modestly, anxious not to anticipate conclusions of the studies that are coming, but does suggest investigating the intercession of the creature in general before taking up Mary's, and also the connection with prayer of petition. The Marist, Augustin George (who contributed a piece on a similar theme to a recent issue of *Lumière et Vie*)¹⁸ here considers the "scriptural foundations for the intercession of Mary." He begins with Old Testament intercession on the part of prophets and friends of God; in all

¹⁶ Mühlen, *op. cit.*, 494.

¹⁷ Bibliography compiled by Jacques Mandier and Raymond Etaix. It might be helpful to recall that this 23rd *tome* was published in 1967 by P. Lethiellieux, Paris.

¹⁸ *La communion fraternelle des croyants dans les épîtres de saint Paul*, in *LeV* 16 (Juillet-Août 1967) 3-20; the whole issue is on *La Communion des Saints*.

cases such intercession is viewed as sharing in God's own work, start to finish. New Testament intercession belongs *par excellence* to Jesus, yet the Master makes His followers sharers in this function. Their share is a co-intercession, suggests George. For the intercession of Mary admittedly the New Testament supplies no explicit evidence apart from Cana. The Lucan infancy account, however, "supplies a solid point of departure for reflection," which Père George places in Mary's being a special friend of God, the 'favored one,' so that the angel's greeting is at the same time a vocation in the style of the Old Testament. That Mary is in Lucan outlook 'daughter of Sion' is another indication of her intercessory role.

St. John completes St. Luke by placing Mary at the two extremities of her Son's mission—Cana and Calvary. The Savior's hearing of Mary's request at Cana is a recognition of her faith. Some authors, notes A. George, among them C. K. Barrett, see allusions to the 'virgin birth' in Cana. Finally, Calvary solves the problem that Cana posed, namely that Mary was separated from Jesus even when her petition was honored. How much better still will her prayer be heard now by her Son in glory, as He constitutes her the mother of His disciples and figure of the Church?

M. l'Abbé Jourjon, successor to Msgr. Jouassard at Lyons, takes up the intercession of Our Lady in representative Fathers of the first five centuries, concentrating on Irenaeus, Gregory Nazianzen and Ambrose. Granting, with H. Barré, that most ancient prayers which speak of Mary do not address her directly, or if so, chant her praises rather than seek her intercession, Jourjon seeks foundations for Marian intercession in the reflections and witnesses of these early authors. He argues on behalf of Jouassard's intercessory meaning for Irenaeus' famous "New Eve" phrase, *advocata Evae*. In 1908 the Marianist Emil Neubert, who died just this past year, 1967, presented his doctorate thesis at Fribourg, Switzerland, on the Mariology of the pre-Nicene Fathers. Though maintaining that even be-

fore the second half of the second century the early Church included Mary in its conviction of the intercession of the saints, Neubert did not regard '*advocata Evae*' as meaning intercession. For him Irenaeus meant rather Mary coming to the aid of the first Eve through her motherhood of the Redeemer. Jouassard argued (as does Jourjon similarly) from contemporary events, e.g., the letter from the churches of Vienne and Lyons to the martyrs on behalf of apostates, that Irenaeus' *advocata* implies a rudimentary Marian intercession.

Gregory of Nazianzen relates the story of the virgin Justine praying to the Virgin Mary for help. The way he uses it suggests that for Gregory no further apologia is necessary—he is simply relating a fact of Christian life. The same can be said of Ambrose in his writings on virginity, dependent in part surely on St. Athanasius. Here is evidence again of an accepted Christian attitude by the end of the fourth century, at least for Our Lady's role in regard to virgins.¹⁹

A. Wenger, A.A., the Byzantine scholar, who like R. Laurentin turned journalist during Vatican II, assesses Mary's intercession in Eastern writings, 6th to 10th century, with an attractive collection of examples. Wenger opens with a strongly expressed complaint that the Bishops from the East failed to give the witness that might have been expected of them at Vatican II to Mary's place in the Church—her mediation and intercession in the mystery of our salvation. He notes with sorrow that when he put the point to one of them, he was given the explanation that they regarded the conciliar debate

¹⁹ According to Dassmann, St. Ambrose regarded Mary as ethical model to Christian virgins but cannot be said to give evidence of a veneration of Mary in a proper sense—Ernst Dassmann, *Die Frömmigkeit des Kirchenvaters Ambrosius von Mailand* (Münster, 1963) 7, note 24, taking exception to A. Harnack's title for Ambrose, "patron of the veneration of Mary."

as a Western quarrel, between Roman Catholics and other Christians.²⁰

Wenger offers here two authors, one at the start, the other at the end of the period considered: the 6th century Romanos Melodus and the 10th century John the Geometer. Other examples he gives are: 1) Mary's garments as the gage or earnest of her intercession; 2) heavenly intercession as corollary to the Assumption, traceable to Theoteknos of Livias in the 6th century, whose homilies Wenger has edited; 3) intercession for the dead, as in the Dormition apocrypha. He condenses his findings into seven conclusions, e.g., number 7: during the time of history, Mary extends the *veil* of her protection over the world, and at the Last Judgment will intercede in a special way for all mankind. He concludes with a quotation from S. Boulgakov to this effect. This seems an Eastern counterpart to what the West of the 14th and 15th centuries would know iconographically as the 'mantle-Virgin.'

H. Barré studies the early Middle Ages in the West—summed up in a question from Congar, "What was St. Bernard's basis for appealing to our Lady, *Tuo Filio nos reconcilia!*" He finds the communion of saints the basic foundation but two further ideas as well: the new Eve through whom Life is given us (also in St. Bernard), and Mary as the first and most excellent member of the Church which she prefigures in its totality.

The medieval note of heavenly Queen also appears, though 'heavenly mother' is a development later than Bernard, or at any rate not found in him. Barré is at some pains to show the Christo-centric character of the medieval outlook on Mary's role. Bernard's *Tuo Filio nos reconcilia* in full context is quite in accord with the early liturgy, and Barré traces these words

²⁰ In this book on session three, Wenger tried to remedy the omission by adding a dossier of Eastern texts: *Vatican II. Chronique de la troisième session* (Paris, 1965) 122-139; a similar comment by Cardinal Jaeger in *A Stand on Ecumenism: The Council's Decree* (New York, 1965) 211-212

to 7th and 8th century liturgical forms. He admits the deficiencies of medieval theology here; though Mary is with rare exceptions only mediatrix to Christ the one mediator, there is not a strongly developed sense of the personalistic relationship of the Christian to each of the Divine Persons. Such careless approaches as Mary's maternal 'rights' over Christ are also to be found, and Barré fears it survives even in modern theories of a 'moral right' over Christ on Mary's part.

SECTION FOUR: *Current Topics: Vatican II; Ecumenism.*

Note was taken last year of commentaries on the Marian teaching of Vatican II. Not surprisingly, there are more this year, though we are still a long way from having anything like a complete study of the conciliar teaching in this sensitive area. This goal will not in fact be attained before the gradual publication of the preliminary documents and many other items still unavailable, including secret ones. Important steps towards the goal, however, are such books as G. M. Besutti, *Lo Schema Mariano al Concilio Vaticano II. Documentazione e note di cronaca*.²¹ It went to press October, 1966, and concludes with a polyglot reading list of studies on the Mariology of Vatican II excerpted from the forthcoming *Bibliografia Mariana*, vol. IV.

Materials treated by Besutti include the list of official documents (Fonti), the vicissitudes of the Marian document through the pre-conciliar period and in session one (the text of the proposed initial schema is conveniently provided), the debate of session two and the close vote to add a Marian chapter to the constitution on the Church, finally the interventions of September, 1964, before the final acceptance and promulgation of chapter eight within *Lumen gentium*. Documentary evidence is also provided of the extra-conciliar reaction to these often abusively chronicled events, with the exact

²¹ Co-published at Rome by *Marianum* and by Desclée et Cie., 1966; most of the book appeared first in *Mm* 28(1966, Fasc. I[89]) 1-203

references for which Fr. Besutti is justly noted. The volume stands as the most complete of its kind yet available.

G. Tavard, a *peritus* of the Council, reflects on the meaning of Mary within the Church in his *The Pilgrim Church*.²² In the chapter, "The Church and the Kingdom," he says that it is a mistake to regard Vatican II's reflections on Our Lady as simply a compromise between the two excesses of maximalism and minimalism. Beyond emotional and biased reactions to the conciliar debates on Our Lady, the documents themselves clearly indicate the relevance of Mary to a theology of the Church. He writes, with allusion to the conciliar usages: "... the words of the Gospel, which the Catholic Tradition understands no less of Mary's actual holiness than of the possible holiness of all the faithful: 'Who are my mother and my brothers? ... He who does the will of God is my brother and my sister and my mother' (Mk. 3:33-35). This is the ultimate point of Catholic eschatology: in the Mother of God eminently and in all souls devoted to God imperfectly, the mystery of spiritual motherhood is fulfilled."²³

There will be available eventually in English the excellent essay that has just appeared in French by Bishop A. C. Butler, who was also vigorously involved in the Marian activities of Vatican II, "Marie, Figure de l'Eglise," in the book edited by B. Lambert, *La nouvelle image de l'Eglise. Bilan du Concile*.²⁴ We can look forward also to the English of the famous book edited by G. Baraúna, O.F.M., *La Chiesa del Vaticano II*, already to be had in a 3-vol French edition, the translation co-edited by Congar.²⁵ Baraúna himself contributed "La Ss. Vergine al servizio dell'economia della salvezza"; J. Galot, "Maria, tipo e modello della Chiesa." It contains many other references to Our Lady, including comment by authors of other Christian traditions; some of those who consider Mary in the context of their assessment on *Lumen gentium* are: Philipon, P. Meinhold, H. Ott and J. N. D. Kelly.

²² (New York, 1967) 116, 127-130.

Protestant reflections on the Council continue to appear. Robert McAfee Brown, *The Ecumenical Revolution. An Interpretation of the Catholic-Protestant Dialogue*, touches on the theme of the Virgin Mary a number of times.²⁶ In "Part Five: From Irritation to Illumination; or, The Differences We Share," he places under "The Extension of Common Dialogue," a section, "The Ongoing Obstacles—a further sampling," putting after "Papacy and infallibility," "the role of Mary." "Next to papacy, Mariology is the area of greatest theological division between Catholics and Protestants. The problem centers on the two most recent papal pronouncements, the dogma of the Immaculate Conception of Mary, so that she was freed from the taint of original sin, and the dogma of the Assumption of the Virgin into Heaven immediately after death."²⁷ Yet R. M. Brown holds that the ecumenical situation in this difficult area was improved by the Council, e.g., by the 'hierarchy of truths' of the decree on ecumenism (no. 11). The discussion has been lifted to a new level. "And since Catholics have gone a first mile in trying to re-establish theological *rapprochement* on this issue, Protestants have an obligation to go a second mile in opening themselves to an examination with their Catholic brethren of what the New Testament says about the place of Mary in Christian faith, and then trying to understand how Catholics can be led beyond that direct evidence to further affirmations that clearly mean so much to them in interpreting the signs of God's loving concern for his children."²⁸

To many of our contemporaries Dr. Brown's concern and

²³ *Op. cit.*, 129

²⁴ The publisher is Mame, France, 1967, 187-196, Bruce, Milwaukee, is announced as the English-language publisher

²⁵ The single-volume Italian edition, Florence, 1965; the French is Editions du Cerf, Paris, in 3 volumes; Franciscan Herald Press, Chicago, has the American rights.

²⁶ (Garden City, N.Y., 1967) see index under Virgin Mary, 72-73, 199-200, etc

²⁷ Brown, *op. cit.*, 298, then continued on 298-301

²⁸ Brown, *op. cit.*, 300.

ours seems quite beside the point of the real needs of our age. For example, Arthur J. Moore reviewing *The Ecumenical Revolution* writes, "To argue about the role of Mary is surely a secondary concern in an age when we are all hung up about the precise role of Jesus."²⁹ In reply to the reviewer, I suggest that a true Christian understanding of the meaning of Mary is intimately bound up with the mystery of the Incarnation. We are being sent back once again, it seems to me, and I echo here a thought of K. Rahner, one shared by some Protestant writers, to the central mystery of *Theotokos* in terms of Christian doctrine and cult. Not only Ephesus and Chalcedon, but also the Second Council of Nicea, in defense of icons, proclaim the reality of the humanity of Jesus and the truth of the Incarnation. The Canadian Anglican William Nicholls brings this out well: "As for the Seventh Council. . . I look forward to its increasing acceptance, for it seems to me that it was on sure ground when it invoked the Christological analogy in favor of the icons, and that the Eastern church, in its stricter interpretation of that Council, had gone along a surer way than the West."³⁰

The year 1967 saw also Douglas Horton's book, *Towards an Undivided Church*.³¹ He devotes some pages to the "cult of saints" and to Catholic Marian devotion as an ecumenical difficulty. Even when we have explained ourselves to each other, and hopefully cleared the ecumenical air, "the differences between us here seem to go back to presuppositions so deep in our past that they are hardly open to disinterment." Yet even here, if we struggle "to learn each other's minds at the level of our folkways," we may find that we do not hold mutually exclusive positions. Dr. Horton's final remark, however, is peaceful but inconclusive: "Let us leave the issue regarding

²⁹ Under the heading *Ecumenism caught at a turning point*, in *National Catholic Reporter* (October 18, 1967) 9.

³⁰ *The Significance of the Ecumenical Councils*, in *New Theology*, no. 2, ed. by M. E. Marty and D. G. Peerman (New York, 1963) 180-181.

³¹ Co-published by Association Press, New York, and University of Notre Dame (Notre Dame, Indiana, 1967).

the saints just there—unresolved, but with a feeling that there is something to be said on both sides.”³²

Since the Immaculate Conception is a constant example of Christian differences it may be of ecumenical importance also to recall that Newman regarded the development of this doctrine as one of two great examples of the infallibility of the laity; the other was the keeping of the pure faith by the people in the 4th century when so many bishops went Arian. Samuel D. Femiano has just published *Infallibility of the Laity. The Legacy of Newman*, tracing the great Englishman's own development of thought in this matter, up to his famous “On Consulting the Faithful in Matters of Doctrine” (re-edited by John Coulson, 1961) written in 1859. The article was written to justify Newman's statement: “In the preparation of a dogmatic definition, the faithful are consulted, as lately in the instance of the Immaculate Conception . . .”³³

SECTION FIVE: *Samples of Other Significant Writings*

In quick summary, here are some other recent titles:

A) In 1966 Luigi Della Torre edited the collaborative volume, *La Madonna nel Culto della Chiesa*, a useful compilation in a neglected area.³⁴ As contributor Montagna notes, scientific Mariology sidesteps this aspect too often. *La Madonna* . . . is written by experts for a large public. Conceived in the spirit of Vatican II, it contains many references to council documents and also an appendix giving all the Marian references of Vatican II, apart from *Lumen gentium* itself. Among the twelve chapters are David Montagna, O.S.M., on the Marian piety of the Church—a careful study of Vatican II, liturgy constitution as well as *Lumen gentium*, with penetrating reflections,

³² Horton, *op. cit.*, 40-41; discussion of ‘cult of saints’ begins on 34.

³³ (New York, 1967) 118; the index to this book is, unfortunately, worse than useless—the entries, e.g., under ‘Immaculate Conception’ are keyed to other pages than those of this book, perhaps to the original manuscript.

³⁴ Number 9 in the *Collana Culmen et Fons* (Brescia, 1966)

as that piety is not a surrogate of the faith but comes rather from its deepest recesses. O. da Spinetoli writes on prayer and liturgy in Our Lady's own life; B. Neunheuser on Mary in the liturgical year; and A. Franquesa (of Montserrat) on Protestant outlooks.

B) Franquesa referred in his article in *La Madonna nel culto* . . . to a recent book by T. Gallus: *Der Nachkomme der Frau in der Altlutheranischen Schriftauslegung. Ein Beitrag zur Geschichte der Exegese von Gen. 3 15*.³⁵ In this *erster Band* Gallus considers Luther himself, also Zwingli and Calvin. Peter Meinhold contributes the *Vorwort*, rejoicing at the common efforts of Catholics and Lutherans to explore Luther's thought. The survey is according to main periods in Luther's life; Luther's discovery that the Vulgate *ipsa* should read *ipse* did not weaken his Mariological understanding of the text, for he then took 'seed of the woman' to mean the Virgin Birth. Zwingli, writing under Luther's influence in 1515, takes the 'seed of the woman' also in an individual-Christological sense, and sees in Mary the new Eve. In contrast, Calvin saw in the 'seed of the woman' a collective-christological sense—Christ with all His members.

C) Paul Gächter, S.J., *Light on Mary's Life* ³⁶ is a modest and rewarding effort by a well-known exegete (author of *Maria im Erdenleben*, 3 ed., Innsbruck, 1955). Apparently developed out of conferences given in Ireland, "This little book is not a life of Mary, nor a work of Marian theology. It is at best a haphazard collection of details gleaned from the history and culture of Mary's epoch and race . . . present book has been worked out on the principle that what happened as a rule also applied to Mary, unless the exception to the rule is proved."³⁷ Staying close to the Scriptures and the contemporary socio-religious cultural setting, Gächter reflects on incidents of the

³⁵ (Klagenfurt, 1964).

³⁶ (Dublin and London, 1966)

³⁷ From the author's preface, dated Christmas 1964, *op. cit.*, 7.

infancy, childhood, public life and Calvary. He offers a fascinating hypothesis on the likely role of Mary's mother in informing Joseph of the mystery of her pregnancy.

D) M.-J. Nicolas, O.P., has written for the series, *Le mystère chrétien*, a slim volume: *Marie, Mère du Seigneur*.³⁸ Part I is a positive study—the Scriptures, the Fathers, the medieval period, modern times, Vatican II. Part II is the "synthèse théologique," arranged for instructional purposes in fourteen theses, starting with the virginal conception and perpetual virginity of Mary, ending with chapters on 'Mary and the Church' and 'Marian cult.' Some of the famous 'discoveries' of Nicolas find simple present-day expression here, e.g., his 'integral concept of the divine motherhood.' His openness to recent studies and especially to Vatican II is refreshing, and his general bibliography as well as the brief special bibliographies through the volume together with the footnotes are carefully chosen and up-to-date.

E) Even apart from the sympathetic setting of this our 19th meeting of the Mariological Society of America at the John XXIII Center for Christian Renewal, on the east campus of the University of Dayton of the Marianists, the next title deserves a strong recommendation as a model publication of Marian sources: G. J. Chaminade, *Ecrits Mariels* in 2 volumes.³⁹ From the scattered writings of Venerable Chaminade, founder of the Marianists, many in manuscript from his long life (1761-1850), J. -B. Armbruster, S.M., has patiently gathered and classified extracts from sermons, private notes, manuals (as *Manuel du Serviteur de Marie*), and correspondence (1803 to 1846). Armbruster makes the finding of Chaminade's thought on Our Lady his goal, and to this end assembles the texts (integral transcription, with regularized orthography)

³⁸ The title is no. 9 of *Théologie Dogmatique* in *Le Mystère Chrétien* (Desclée & Cie., Paris, 1967).

³⁹ (Séminaire Marianiste, Fribourg, Switzerland, 1966) in *Documents marianistes*.

and indicates the sources from which Chaminade derived his thought. Many tables, biblical, persons, material, facilitate quick reference, and there are historical introductions to both volumes.

Conclusion:

In *Oikonomia. Heilsgechichte als Thema der Theologie*, thirty-six of his former students, Protestant, Orthodox, Roman Catholic, contribute essays in Oscar Cullmann's honor on his 65th birthday, February 25, 1967.⁴⁰ Edward D. O'Connor, C.S.C., of Notre Dame University, writes of "The Virgin Mary in the Perspective of Salvation History." Dr. Stephen Benko of Temple University, Philadelphia, contributes, "A new principle of Mariology: The Kenotic Motif."⁴¹ Benko suggests that the fundamental principle of Mariology should be in terms of the condescension and emptying-out of Christ in His Incarnation. For it was here "made of a woman, born under the Law," that the Word-made-flesh entered our human condition and started His redemptive career. Benko's approach is stimulating and I find the ideas of Hans Urs von Balthasar in *Church and World* in considerable agreement. Von Balthasar takes the double definition under Pius IX, Immaculate Conception and papal infallibility, and shows how in the development of Vatican II both truths appear not in a one-sided 'triumphal' way, but both bring out the servant character of the Church, the Church in the figure of Mary the handmaid, the Church under the leadership of the *servus servorum*. "It is not without significance that, as has often been remarked, the Marian definitions and those of the First Vatican Council on the place of Peter occurred at the same period; they support each other, and elucidate their real purpose. They do so, however, only when considered in the Spirit of Christ and as the expression of his Spirit, and are not used as a vehicle for

⁴⁰ *Oikonomia* . . . , published by Felix Christ (Hamburg-Bergstedt, 1967).

⁴¹ *Op. cit.*, the O'Connor essay, 273-283; the Benko study, 259-272

the self-glorification of the Church, internal and external, in an earthly integralistic sense. The Marian spirit of unity with the Lord, in her virginal body and in obedience, is also the Petrine spirit of an unreflexive ecclesial obedience for the sake of the Lord and his nuptial mystery, obedience even to the cross. It is a spirit of surrender without thought of self, which, in both cases—the *Mater dolorosa* and the crucified Peter—reaches the point of complete acceptance.”⁴²

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APPENDIX

Selected Recent Writings in Mariology

Titles given in the main part of the Survey are not repeated here. Sections are as follows: A) The Marian Era; B) In the Scriptures; C) Virginité *in partu*; D) Communion of saints and devotions; E) Iconography; F) Miscellany.

A) *The Marian Era*

The Marian Era 8 (1967), ed. Marion A. Habig, O.F.M. The current volume is unusually representative of international scholarship on Our Lady, presented in an attractive and pictorial way. Writers of conciliar and theological fame combine their talents, e.g., G. Philips, C. Dillenschneider, R. Laurentin, N. García-Garcés, A. Müller, M. Peinador Navarro, R. Spiazzi, A. Hamman, G. G. Meerseman, on articles ranging from doctrine to ecumenism to devotion.

B) *In the Scriptures*

Josef Blinzler, *Die Brüder und Schwestern Jesu*, Stuttgarter Bibelstudien 21 (Stuttgart, 1967)—exegetical defense of vir-

⁴² Hans Urs von Balthasar, *Church and World* (New York, 1967) 25; there are a good many other references to Our Lady also, as the section "Peter and Mary," 127-137.

ginty *post partum*; review by Q. Quesnell in *CBQ* 29 (1967) 599-601.

Stephen Benko, *The Magnificat: A History of the Controversy*, in *Journal of Biblical Literature* 86 (1967) 263-275—thinks it a Jewish hymn of praise first put in Elizabeth's mouth, later in Mary's

F. M. Braun, O.P., *Mother of God's People* (Staten Island, N.Y., 1967)—the familiar *La Mère des Fidèles*.

Christian P. Ceroke, O.Carm., *Mary, Blessed Virgin, I (In the Bible)*, in *NCE* 9: 335-347—an outstanding article by a New Testament expert; there are many other articles of similar Marian interest in *NCE* (check the thorough index), as C. Stuhlmueller, C.P., *Annunciation* in 1: 562-565.

R. Brown, S.S., *The Gospel According to John 1-XII*. *Anchor Bible* (Garden City, N.Y., 1966)—on Cana, especially its ecclesial significance, 107-109.

René Laurentin, *Jésus au Temple. Mystère de Pâques et Foi de Marie en Luc 2*, 48-50 (Paris, 1966)—book-length study in the *Etudes bibliques* on the paschal significance of the incident of the Finding in the Temple and Jesus' mysterious 'word' to Mary and Joseph. The reader is asked to consult the lengthy review that will be appearing in *CBQ*.

Richard H. McGrath, *Who Spoke the 'Magnificat'?*—an exercise in textual criticism, in *The Bible Today*, number 33 (December, 1967) 2315-2320—based on the Benko article listed above

David Stanley, S.J., *Our Lady in the Life of the Apostolic Church*, in *A Modern Scriptural Approach to the Spiritual Exercises* (Chicago, 1967) 186-193, 329.

A. Vögtle, *Mt 1, 25 und die Virginitas post partum*, in *Tübinger Theologische Quartalschrift* 147 (1967) 28-30—read in March, 1965, at the Santo Domingo Congress.

C) *Virginty in partu*

K. Rahner, *Virginitas in partu. A Contribution to the Problem of the Development of Dogma and of Tradition*, in *Theological*

Investigations, vol. 4 (Baltimore, 1967) 134-162—famous essay now in English.

D) *Communion of Saints and Devotions*

K. Rahner, *The Church of the Saints*, in *Theological Investigations*, vol. 3 (Baltimore, 1967) 91-104—originally in *Stimmen der Zeit*, 1955/56

Emilien Lamirande, O.M.I., *Aspects du mystère de la communion des saints*, in *LeV* 16 (Juillet-Août 1967) 21-39. Other writings on the same or similar themes by this Canadian author are: *Aspects de la communion des saints dans les travaux de la Commission 'Foi et Constitution.' De la Conférence d'Edimbourg à celle de Lund*, in *SEc* 15 (1963) 247-276; *La communion des saints de la Conférence d'Edimbourg (1937) du Mouvement oecuménique 'Foi et constitution.'* in *RUO* 33 (1963) 81*-113*.

Jean Stern, M.S., *Le culte de la vierge et des saints et la conversion de Newman au catholicisme*, in *VS* 117 (Août-Sept. 1967) 156-168—delightful article, carefully documented.

16 Papal Documents on the Rosary (Boston, 1966)—pamphlet edition by the St. Paul Editions, extract from Leo XIII, and the May, 1966 letter of Paul VI, along with the Rosary meditations and encyclical, *Grateful memory*, of John XXIII. *Le saint rosaire* (Paris, 1967)—in the Solesmes edition of *Enseignements pontificaux*

E) *Iconography*

This is a neglected *locus theologicus* to which this reviewer hopes to return at length in a future Survey; meantime here are significant recent titles:

Jacqueline Lafontaine-Dosogne, *Mary, Blessed Virgin, Iconography of*, in *NCE* 9:369-384, including in the bibliography the author's *Iconographie de l'enfance de la Vierge dans l'Empire Byzantin et en Occident*, 2 vols., (Brussels, 1964-65).

Paul Becker, *Das Bild der Madonna. Skulpturen von der Ro-*

manik bis zum Barock (Salzburg, 1965), with 103 illustrations. 20 in color.

G. A. Wellen, *Theotokos. Eine ikonographische Abhandlung über das Gottesmutterbild in frühchristlicher Zeit* (Utrecht and Antwerp, 1960)—full-scale scientific work, the author's doctorate thesis at Nijmegen.

F) *Miscellany*

Ernst Guldán, *Eva und Maria—Eine Antithese als Bildmotiv* (Vienna, 1966)—could as well be listed under iconography, reviewed briefly and favorably by M. A. Habig in *The Marian Era* 8 (1967) 77—Eve-Mary, Eve-Church, Mary as prototype of the Church.

Sainte Anne Mère de Marie. Congrès Marial Breton. 6ième et dernière session (Vannes, 1934). In my article *Marian Congresses*, in *Mariology*, ed. J. B. Carol, vol. 3 (Milwaukee, 1961) 306-309 I gave the 5th Breton congress of 1924 as the last, and have since discovered the 6th. The Marian Library (U. of Dayton) has the volume.

E. R. C.